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WEEKLY REVIEW.

—A friend from the South of India was speaking to us the other day of the great benefit that had accrued to the fields in the famine districts from the respite which they had had from cultivation in the last two years. Such harvests as have appeared this last season have not been witnessed for a great many years. This brought to our mind the institution of a Sabbatic year given to the Jews by God, but of which they do not appear to have had faith to avail themselves. There can be little doubt that it would have been for the good of the fields and consequently for the good of the people if they had observed this command and allowed the lands to lie untilled one year in seven, providing for the necessities of that year in the six years of abundance. The Jews, as we said, did not observe this law, and after the lapse of about 420 years from the time of David, the Lord claimed the 70 years due him and carried the Jews into captivity for that period. Immediately after the six days' creation God sanctified the seventh day, and the Sabbatic rest belongs to creation, though, through man's apostasy, it is at present deprived of it.

—Two or three years ago the friends of the Gospel were pleasantly electrified by the tidings furnished by Mr. Stanley, that King Mtesa, a great potentate in the heart of Africa, was desirous of having Christian Missionaries in his country, and the liberality of some of the Lord's servants responded immediately to the call that was made for the means of establishing a mission there. We have just been reading in the *Church Missionary Intelligencer* for January, an article entitled "The position in Uganda", giving copious extracts from the journals and letters of the missionaries at Mtesa's capital, and we must say that there is a remarkable contrast between the promises of the king and his performances. The character of the king as here presented, is any thing but pleasing, though not essentially different from what is usually found at the courts of Barbarian kings,—self-willed, petulant, changeable, passionate, inconsiderate, domineering, and covetous. The missionaries are compelled to dance attendance upon the king and accommodate themselves as they can, to his changing whims, sometimes summoned with great haste to his presence and then kept waiting for hours in the sun, insulted and even attacked by the chiefs and sometimes in danger of their lives from the followers of these; sometimes cut off from supplies of food; made to surrender every thing they have which the king fancies, and exposed to deadly enmity when they refuse; exposed to the misrepresentations made by Jesuits &c. &c. The common people seemed well enough disposed and if the missionaries could have given their time to them, they would have had good opportunities of making known the Gospel; but the king insisted upon their constituting a part of his court without the privileges of the Native courtiers. The accounts extend from the beginning of the last year to May and June. The king was very ill, and as there was a doctor in the mission party, Dr. Felkin, the services of the latter were brought into requisition, and the king seems to have benefited by the treatment. One of the greatest unpleasantnesses was caused by a letter from Dr. Kirk, H. M.'s Consul at Zanzibar, to king Mtesa, telling him that if any body professed to give him a letter from Her Majesty or from the English government, he might know the party to be an impostor. Now the missionaries who had come by the Nile had brought a letter from Lord Salisbury, and Mtesa, as soon as Dr. Kirk's letter was translated to him, insisted that the missionaries were impostors. It was even proposed to kill them, but the proposal was happily not carried out. Finally, the missionaries addressed a letter to the king stating that as he was not willing to agree to the conditions which the Committee had instructed them to ask for, they had decided to withdraw from the country. The king refused to let them go, but at last permitted Mr. Wilson and Mr. Felkin to leave for England via the Nile, along with ambassadors from the king to Colonel Gordon and the Queen. What makes it more surprising that Dr. Kirk should have written as he did, is that a copy of Lord Salisbury's letter commending the missionaries to the king, was forwarded to Dr. Kirk. The Marquis of Salisbury having been made acquainted with Dr. Kirk's action, has telegraphed to him to write at once to King Mtesa and inform him that letters had been given by H. M.'s Government to the missionaries. Mr. Pearson, Mr. Mackay and the Rev. G. Litchfield were, at the last dates, still at Mtesa's capital. Some extracts from the letters of the missionaries will be found in our Epitome. The friends of Christian missions should be instant in prayer that the door may be effectually opened for the proclamation of the Gospel in Uganda. Some portions have been printed in Suaheli by the missionary party.

—The serious defeat sustained by Russia on the shores of the Caspian will probably help to precipitate the crisis which cannot be very distant in that misgoverned country. The best thing for the Czar and for the country would be for him to abdicate and make over the empire to the Czarovitz, who, it is believed, is ready to give the people that constitution without which they feel that they are not abreast of the other countries of Europe. The country needs to be saved from the existing despotism and also from the Nihilists, and the only way to do this would be to give the country a constitution in the best sense of the word, with civil and religious liberty secured to all classes.

—An architect who puts up a public building the auditorium of which is such that articulate speech cannot be heard, should be regarded as an ignoramus and a failure, whatever there may be in the exterior to admire. Bombay claims to be a very grand city because of the costly edifices that are springing up so profusely, but when we hear it reported concerning these, one after the other, that nobody can be heard in them except by those who are in immediate contiguity with the speaker, we conclude that there is a good deal of humbug in our pretensions to art. The Convocation Hall of the Bombay University is said to be beautiful, and doubtless it presents a brilliant *coup d'oeil* at the time of the annual convocation, but it appears from what the papers say that the proceedings are little better than a dumb show. Even Sir Richard Temple's eloquence is wasted in vain so far as any immediate effect is concerned, for the hall is so constructed acoustically that the empty spaces swallow up the articulations as fast as they fall from the gubernatorial lips. Nevertheless, we suppose the same lips are quite ready to administer homage to the man who devised the Hall. We cannot understand why commonsense and architecture should be divorced, as they seem to be now-a-days.

—Mr. Shaik Oomar, Teacher of the C. V. E. S. Normal school at Ahmednugger, is desirous of starting a Christian Library for the Mahomedans of that place, and solicits aid in the form of money or books.

—The Rev. Dr. Thoburn of Calcutta is about leaving for America, with the expectation of returning before the end of the year. His place will be taken at the church in Dhurmtollah St., by the Rev. Mr. Jacobs now on his way out from America, of whose qualifications as a preacher and pastor they who know him speak very highly. The Rev. Mr. Cunningham of the Methodist Missions in N. India, is obliged by ill health to leave for America. These two missionaries have been appointed delegates to the General Conference of the M. E. Church to be held in Cincinnati next May.—At the Reunion of the two Methodist Conferences referred to in our last issue, it was resolved that there should be a delegated body to watch over and control the interests common to the two Conferences. The first meeting of this delegated council will not however be held till the middle of next year.

—On Thursday of last week there was held at Allahabad a Sunday School Convention as previously announced. Meetings were held at 8 a. m., at 11 a. m. and at 6 p. m. There were present Presbyterian, Baptist and Methodist ministers and laymen. The Rev. Mr. Craven was elected Secretary in the place of the Rev. Mr. Badley, resigned. The Rev. Dr. Scott was requested to prepare a manual on the subject of Sun-

day school work in India adapted to the conditions and exigencies of the work in the different presidencies, and a sum of money to pay for the expense of printing the same was raised. Carefully prepared papers on Sunday School topics were read by Mr. Carr, Mr. Porter and Dr. Scott. The Rev. Mr. Stubbs, Baptist, presided at the 11 o'clock meeting and the Rev. Dr. Thoburn in the evening, at the Baptist Church, when there was an interesting responsive service and an address by Dr. Scott. The members of this church had very thoughtfully and kindly prepared tea and refreshments in the Verandah for those friends who were leaving the same evening, and the meeting was thus metamorphosed into a friendly social gathering and leavetaking.

—Mrs. Amanda Smith is holding a series of meetings in Allahabad this week, speaking every evening. The greatest interest is shown in her meetings; people crowd to hear her, and many are led to decide for the Lord.

—A Railway bridge accident, scarcely less appalling than that of Ashtabula in America, occurred near Dundee, Scotland, just at the close of the year. There is something most thrilling in the accounts furnished by those in Dundee who watched the train traversing the bridge, saw suddenly a flash of strange light descending to the river, and then peered in vain through the darkness for any further indication. It was a Sunday evening, past seven o'clock, and a terrific hurricane was blowing at the time. Thus in a moment of time a hundred souls took a leap into eternity. Close to a large city, they went down to their watery grave without a single spectator, and it was a good while before any body knew that the train had gone down. Not a cry was heard, not a single intimation given of the fearful loss, save the fact that they who were watching the train were unable to trace it more than half way over the bridge. And the new year is ushered in by another of those terrible colliery accidents that the boasted art of man seems so incompetent to prevent.

—Sir Richard Temple, in his recent address at the Convocation of the Bombay University, expressed the opinion that Moral philosophy should be taught systematically. The inculcation of moral truths by teaching in physical science he does not consider possible.

"Ethical instruction is specially requisite for the student of science, in order to prevent his imagining that there is nothing beyond the conceptions with which he is familiar, however lofty and wide these may be. Moral philosophy, then, comprises a knowledge which is necessary to all students in all departments of education, which they must bring with them to all their studies, and which they ought to retain in their inmost hearts and minds throughout their lives. Therefore, it ought not, in my judgment, to be left to incidental or indirect teaching, but ought to be taught systematically in all our institutions from the highest to the humblest. Nevertheless, in Western India it is taught indirectly rather than directly; it is not systematically and specifically prescribed; as one subject among many, it is made optional rather than obligatory. If this be a great defect, as I believe it is, then the remedy can be applied only by this University."

The Chancellor of the University is right in the opinion he expresses that the Natives regret the absence of such teaching in the Government schools. They are coming to see that there is a great *lacune* in the Government curriculum and though perhaps they may not fully understand what it is that is wanting, they are coming to perceive that the acquisition of scientific knowledge does not change or elevate the heart. Remarking upon the Governor's speech, the *Times of India* does not favour the proposed change. It does not think that the inculcation of ethics will make the scholars moral. Perhaps not. Still education means something more than mere intellectual enlightenment.

—A telegram from the Lord Mayor of Dublin announces the painful fact that the distress in Ireland has assumed fearful proportions, and that there is a possibility that many will die of starvation. An appeal is made to the friends of Ireland throughout the world to aid in saving the people. We cannot for a moment doubt that the Christian sentiment of England will come to the help of the suffering in Ireland, with even greater effusion than in the case of the famine in S. India. But this should not hinder the friends of humanity in this country from showing a fellowly feeling with the poor Irish.

—We have received a circular regarding the need of additional accommodation for the "Temple School" at Punchguni under the care of Rev. Albert Young. To meet the expense of this and furnish sufficient apparatus for the proper management of the school a sum Rs. 500 is needed, of which about Rs. 180 has been subscribed on the spot. Persons desirous of aiding this good cause will forward their subscriptions to W. E. Gordon Esq. or to the Editor *Bombay Guardian*.

—We hope to find room for Neaniskos next week.

—Speaking to an open-air audience in Calcutta, Mr. Chunder Sen said that the occasion which had brought them together was "a novel marriage between the *Vedas* and *Puranas*, between *Yoga* and *bhakti*. After many, many centuries, said the preacher, during which the ancient and later scriptures, inculcating respectively communion with the Invisible One and love of the visible idol, had warred with each other these two conflicting aspects of the Hindu religion were going to be blended into a new faith and a new Church."

A friend sends the following, received by him 28 years ago, when he was seeking the way of life, from a dear sister who has been now twenty years in heaven. May it point to some one else the way of life:

My dear brother. Why not come to Christ at once, and earnestly and decidedly renounce all for him? Has he not done enough for you? Think of your own fallen state, your depraved, sinful heart, and yourself exposed to all the terrors of a rightous law, with nothing to recommend you to the mercy of a justly offended God, and then look away to Calvary and behold a bleeding, dying Saviour, none but the Son of God himself, who looked with pity upon your lost condition, and gave himself a ransom. Behold him expiring on the cross in deepest agony—and all this for you—*for you*, that *you* might be saved—and can you not trust him? Make an entire surrender of yourself to Christ, and trust in him *alone*. *He can* save you if you do that he *will* save you, for he has said, "Him that cometh unto me I will in no wise cast out. No earthly arm can help you. You cannot throw the responsibility of your salvation upon others. Sympathies and prayers of friends cannot save you. Your salvation depends on yourself. God is willing, Christ is willing and ready to receive you, and from none other can you obtain help. If you have given yourself to him, why are you still in doubt and darkness? If you are indeed a Christian, you cannot expect all light and joy and happiness—, you will have trials to meet and temptations to overcome and your way will often seem dark and gloomy and full of trouble, but Christ has said "my grace is sufficient for thee," and if you trust in him you need fear no evil. That little word *trust* is what you need. If you depend on yourself, your state of mind, your own feelings, for happiness you will often be disappointed. There is nothing good in yourself. "There is none that doeth good no, not one." Have *faith, trust* in Jesus—study his character, his word, earnestly and prayerfully. *Think of him*, and not of your own feelings—and whatever you do, do it heartily—cheerfully as unto God who requireth it of you. And may He bless you with the light of his countenance and may you find peace and joy in believing.

Affectionately,
Louisa.

THE TELUGU MISSION.

I have hesitated for several days about penning these thoughts lest their import be misunderstood. But I feel that we owe it to God that we declare his glory, even what he has done.

Guardian readers know from our letters that Bro. Davis and myself have been beseeching God to guide our Christian Orphanage into a Telugu Mission and one or two Conf. brethren have been praying with us that we might have a Methodist Antioch. Now I am to write these months of agonizing prayers are all answered. The way has seemed open for some time for this Mission, and our Conf. designated me to the Telugu Mission. Since my appointment I have been variously and frequently interrogated as to our plan and especially as to how we may get our support for 96 orphans, Sister Mary Millar, myself and my wife. Well, I have said to all, I think I can answer the query about us well as Paul and Barnabas, or the prophets i. e. not at all. Our mathematics in this matter must be practical not experimental. We go at the same command, supported by the same provisions the "apostles and prophets" had. "The hairs of our head are all numbered;" we are of "more value than many sparrows."

And we go out under a call that has been burning long in our hearts to work on the same principle of faith for "all things" on which both prophets and apostles wrought, on which the Bassim and Ellichpur Missions [so little known except by the Lord,] Miss Anstey's Colar orphanage, and lastly the Christian Orphanage are now being conducted in India.

We confess to the fullest sympathy with the thought recently expressed by Dr. Thoburn that it would be as well to receive a salary from a home missionary society as a support from an Indian church. In either case the raising up of a selfsupporting church among the natives being immensely hindered if not prevented.

Our Mission field is the Mehduck District of the Nizam's State, north of the Nizam's State Railway, about 40 miles west of Hyderabad.

Until we are more definitely located in our field my P. O. address will be Chadarghat, care of Rev. C. W. Christian. Our Orphanage is yet at Goolburga, to be removed as soon as the Lord helps and wills, to their future home, the gift of a dear brother in the Lord.

God has most graciously blessed us in our orphanage work and we regard it as the a. b. c. of a grand work of grace among the Telugus. Dear friends and brethren don't spend your time in *pitying* us. Get down and pray for the blessing of God on the Telugu Mission. A few

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months back we saw any number of the happiest birds that ever lived in this very section of country. We are only another flock of an *even hundred*. Some say why dont you let one of our Qy. Conf's. support you. Its a question of the best security, God or a Qy. Conference. We have made our choice with the sanction of our Conference. I am no believer in any mystic power vested in any church in the world. But I do rejoice that our Church in India has committed itself to the Antioch example which we expect to see spread all over India.

This is not an experiment. It has been demonstrated in isolated instances in every century. And for some years has faith work been carried on in India with much success, as well as sacrifice. A lady touched me on a tender point, that of duty to my wife. Was it right to take her into the wilderness? I only say she goes willingly and for Jesus' sake. As right for her to go as Sister Millar. Our God leadeth and will provide.

One thing we unitedly ask, that is your prayers.

There is infinitely more danger of our getting short in *grace* than *bread*.

We realize that our success depends on "*the power of God.*" We confess that just the promises that cover some of our great needs make us stretch till our hand trembles. Pray that our faith fail not.

I may say we do not intend combining the Orphanage and the Mission financially.

Whom ever the Lord moves to help us should therefore designate whether they send for the *Orphanage* or the *Telugu Mission*. "*For all things are yours.*" *I. Cor.* 3, 21.

C. B. WARD.

Chadurghat, Deccan,
care of Rev. C. W. Christian.

The Bombay Guardian.

SATURDAY, JANUARY 24, 1880.

WISHING AND WILLING.

A GREAT many persons mistake the existence of desires in the mind, for the substance of religion, which it is not. It is a good thing to have desires for that which is good, and we can understand that a person who has been accustomed to the presence of desires for that which is not good, should congratulate himself on the improvement which is involved in such a change. It is a good thing to be in the road that leads to the place whither we should go, but it will profit us little, if, instead of advancing in that road, we stay there. So, if we entertain the idea that the presence of desires for the life that God would have us lead, is sufficient evidence that we are under the guidance of the Spirit of God, and rest there, it will profit us nothing; on the contrary, these desires will harm us by the persuasion which they induce. One of the parables of our Lord tells us of two sons who each received a command from their father to go into the vineyard and work there; one of them said, 'Aye, aye, Sir, I go,' but went not. The other said, 'I will not go,' but repented and went. The first had a desire to go, no doubt, and did not mean to deceive his father; he had wishes and was satisfied to have them, and the result was that he turned out disobedient. Thus it is with a great many Christians who perceive what the Lord would have them to do, and have a desire to do it, but congratulate themselves that they are not as others guilty of insulting God by denying his claims upon their obedience; they willingly recognize those claims and openly profess their desire to serve God; but self-complacency comes in just there and they are so pleased with themselves for having such good wishes in the heart, that their conscience lets them off from the obligation of doing what is required. We have read many religious diaries that are chiefly made up of the expression of desires for holiness and purity and fruitfulness; the individual does not seem to get much beyond this religion of aspiration. We have heard many telling what they seemed to think was their experience, but which was simply the statement of their desires after this and that attainment. Now it can hardly be called an experience when all we can tell of is the presence of desire in the mind. Mere desire occupies the mind to the exclusion of something substantial. Desire must develope into will, else it is the mere shadow of good, the blossom without the fruit. Our Lord at the conclusion of the Sermon on the Mount tells us that only those desires which control the will and attain to the true life of deeds, are of any account. Suppose Abraham, when commanded to offer up his son Isaac, had staid at home nursing his holy desires, what evidence of faith would there have been in that? What mockery, if, while doing so, he had congratulated himself on the presence of such holy desires? If Moses, while reckoned as the son of Pharaoh, had remained in the palace of the king, and much wished that he were identified with the people of God, we cannot suppose that he would have ever been mentioned among those who pleased God. Desires for good things are not faith, but simply a preparation of faith. Wishes that do not become wills are abortions, nothing more. It often seems to us that we hear God saying to those who abide in the cloudland of wishes, How long shall I suffer you, how long shall I bear with you? Of what avail are promises that are not fulfilled? They are made lies by their non-fulfilment. In like manner, desires that do not attain to the dignity of volitions, are so many lies, and what is worse lies addressed to the Holy Spirit. The Spirit of God comes to you and shows you the beauty and blessedness of a serene, untroubled peace, of meekness, of active service, and you behold the picture with admiration and thank God that he has shown you the beauty of such a disposition, and then you continue to walk as you are accustomed to; like a man who looks through the bars of a gate at a beautiful garden but does not reach up to the place where the key is hanging by which he might enter. Now God is not going to save men by dreams or wishes, or admiration of the things embodied in the promises. True religion begins at the will. Let us understand this. Let us have done with that kind of wishing that is like a telescope showing us the Beulah land from a distance but leaving us just as far from it as we were before. Let it be rigorously settled in our minds, that we are mocking God while we simply entertain desires for the things promised without getting the promises fulfilled in our experience. Many of the hymns that we sing and many of the prayers that we offer, are the expression of very fitting desires; but if we allow ourselves to be satisfied with the statement of these desires, making them to be the needed good, instead of believingly looking for the things desired, we shall merely be offering to God an offensive homage like that of Cain. If we were to call ourselves to a strict account with regard to this matter, and refuse to entertain wishes except as material to be converted into substantial blessing through faith, it would be well.

GOD'S LOVE TO MY NEIGHBOUR.

THE true conception of the salvation offered in the Gospel is that the power of God is put forth in the believer to render him a purveyor of blessings to his fellowmen. Two things are implied in this: first, that the Gospel is the revelation of infinite love to the sinner; second, that the believer shares this love with God. His salvation is a transition from the love of self to the love of others. He discovers that love turned to self is as monstrous a perversion as when the arm of the faquir is stiffened above his head. He lives to love; for this only is life. And love is no more love when it demands loveliness in its object as a prior condition; its glory is to impart loveliness to the unlovely; in other words to bring God and the sinner together. The great business of the Christian in this world is to induce his fellowmen to have faith in him who gave his Son to die for them upon the cross. To this end nothing is more important than to realize the love of God for our fellow-sinner. The mistake of Christians is that they spend so much time in verifying God's love to themselves. Instead of getting this matter settled once for all and then letting the blessed fact stand unquestioned and giving themselves to the study of God's love to their neighbour, they are continually putting up again the tent of love for their own dwelling-place, the necessity of this arising from the unbelief that causes this tent to be ever and anon falling to the ground. It is the privilege of the Christian to have the foundation laid once for all; letting God be true though every man a liar. The difficulty is that too often the Christian is looking to his own feelings as the ground of confidence, and as these change his faith fluctuates and hence the daily necessity of re-erecting the fallen tent. This is altogether wrong and fatally wrong, for it hinders him from entering on the true life which the Lord has prepared for him, the life which consists in revealing Christ's love to those who know it not. What a glorious day it would be for the church, if Christians would just take God at his word and believe that when they make themselves over to be kept by Christ he does keep them and all the perfections of the Godhead are engaged in keeping them. But not if they are ever doubting the fact and wishing it were true. Faith above all else, establishes. If Christians were to-day to begin to live the life that is set before them in the promises, the life of unwavering faith in the Son of God, they would find all the activities of their nature and all the power of the Spirit of God, who dwells in them, employed in revealing God's love to their fellowmen. Let us make it our great concern to understand God's love to our neighbour. The very preception of it will fill the heart with joy unspeakable. It is a great secret which God offers to impart to the believer, his love to the believer's neighbour. That neighbour does not dream of it and does not desire it, does not believe in the possibility of it, but the secret is revealed to us. What for? That we may be the exponent and messenger of that love, and do

what in us lies to bring the man to the knowledge of it. And as we perceive that whatever we do for the man God considers as done to himself, we find a wonderful pleasure in any acts of kindness we show to him, whether in things temporal or spiritual. It is simply absurd for the Christian not to be a good Samaritan. We have indicated the reason that keeps so many from being such, viz. their unestablished faith in God's love to themselves. If some of our doubting friends would so far deny themselves as to try to understand God's love to their neighbour, they would probably find the love of God stealing into their own hearts in a way they never thought of. The missionary's great temptation is to become indifferent to those whom he so fruitlessly addresses from day to day; and along with his own want of interest is the idea that God takes no special interest in them. It is of vital importance that he should get a complete victory over this temptation. Let him address himself specially to this: to obtain a realization of God's great love to them. Our Lord Jesus was doubtless tempted by the God of this world, when treated so infamously by those whom he had come to bless and to save, to lose his interest in them and despair of making any impression on their hard minds; but he endured to the end. Love divine went with him all the way to the cross, uttering itself in an apology for them upon the cross: "Father forgive them, for they know not what they do." Our Lord says, 'If any man serve me let him follow me.' We must fight the good fight of faith, and reach the abiding conviction that all that mighty love which is expressed at the cross, is love to every man; for we are to preach the glad tidings of salvation to every creature. What we have to offer to every creature is the same love that is revealed to us at the cross. Let us then, as the delegate of our fellow-man, apprehend that love for him and get our hearts filled with it. Then, even if rejected and despised by those whom we address, we shall feel it a privilege to tell them of God's readiness to save and of their need of salvation; and we shall also feel it a privilege to do them good in those ways that they can more easily understand. If we could get the ear of the entire church of Christ, we would endeavour to engage all the people of God to seek earnestly to show the love of God to those who are around about them. That is what Paul means when he says, the love of Christ constrains us; he is speaking of Christ's love to those whom he addresses.

REMINISCENCES. LV.

From H.'s journal, December, 1842.

I made these reflections on awaking this morning. How remarkable is the fact that while in all our day-dreams Fancy brings us into no situation where our self-love is not flattered, and does not manifest at every step her Armida-like solicitude for our pleasure, we should be led in our dreams by night, by a guide so very unamiable as not to consider in the least degree whether our vanity be caressed or wounded. To what insults are we not forced to listen in our dreams? to what ignominies are we not obliged to submit? How little account is made of our likes and dislikes! As much regard is paid to the person we hate and as much respect to the thing we despise, as to our sovereign self. The feeling of identity is the slightest possible. In our waking moments, all things else are objects and ourself the beholder; in our dreams we are fused into the mass and are one of the objects, one for which, very often, the deputy of Somnus, the dream-potentate scruples not to exhibit the most supreme disdain. Was I not last night most ingloriously kicked by a creature that looked not worthy to be my shoe-black, and instead of being allowed to exhibit any resentment, was I not hurried to a new scene where new indignities awaited me? What if it should be that exile, Nature, whom we rejoice to have driven out among us, and whose place of refuge we reck not to know, if she it were, hiding deep within us and revenging herself for the diurnal banishment, by committing nightly murder upon our individual and proud identity, and drowning us in the fluid, indifferent universe.

I am seldom so much interested in a book as I have been in H. Jung Stilling's life, without finding some thought worthy to be noted; but in this I have found nothing to extract. What constitutes its charm is the account of his peculiar personal experiences. A truly remarkable character. A life chequered indeed and visited with the severest trials, but exhibiting a steady progress from a most humble condition, that of tailor's apprentice, to very high honours. A mystic, too much inclined to believe in preternatural interpositions, in presentiments, in signal and miraculous responses to his prayers, firmly convinced that he was under the special guidance of Providence, his early taste for intellectual pursuits was the real cause that he emerged from his obscurity.

The character of a man is simple at the moment, but complex in the sum of moments that make up a period of his life. It is subjected to a law of movement as imperative as that which causes the planets to revolve. Ispeak of the involuntary man, of what you may call his mere consciousness. His individual, ever-present identity, I allow myself to compare to a peregrinating ant doomed to wander for ever and ever over the vast world of his mental nature, never stationary, occupying but the minutest portion of the ground at any one moment, now among arid sands where there is too much sunshine and no enjoyment, now upon the snow banks of misfortune, destined to impart a new energy to the soil, now among the marshes, stagnant and unprofiting as self-contempt, and now haply among perishable flower-gardens of joy.

It has always been a great objection to the pleasing theory of the perfectibility of man, that during what we call the dark ages, the light of knowledge was dimmed, obscured and nearly extinct. Madame de Stael offers some hints that serve to refute this objection. How small a portion of the human race were the enlightened Greeks and Romans. How likely it seems that the decline and fall of the Roman Empire operated not to bury this acquired knowledge, but to dissemiate it among an immense population. It seems to be the design of Nature that a single nation which far outstrips all contemporary nations in civilization shall pay the penalty by a bankruptcy which impoverishing her and enriching all her sisters restores the equilibrium of the moral universe. Formerly, when reflecting on the vicissitudes of art, on the long era of languishment which succeeds an epoch of special vigour, it appeared to me that man was destined to advance as waves that reach an acme, break, and recede for a new impetus and a further advance. I believe it now; but I perceive, what I did not then, that intellect, though enfeebled in individuals in such recessive periods, is strengthened in the mass. For instance: There is no Raphael in our day, exercising his God-like influence, but the Raphael who died three centuries ago is exercising a far wider and better influence at the present day than he did in his own. The number of those who appreciate and profit by his works has been increasing with every generation. Many imagine that they adduce an unanswerable argument against the perfectibility of man when they refer to Homer who, at the very dawn of civilization, gave to the world a work that has not been surpassed. But is not that work exercising this day an incomparably greater influence than it did in the days of its author?

The English author, in general, is only able at moments and by a great effort to forget his public. An inconquerable *gene* weighs upon him when he would write from the heart. But an admirable resource has been discovered whereby the deadening effect of this timidity, this dread of self-exposure, has been in a measure obviated, namely, the use of introspective irony. An author prevents the sneer of his reader by unsparingly casting ridicule upon himself. Upon this condition he fearlessly exposes all the sensibility of his nature to the public gaze. Since the commencement of this century, the German literature has been productive of many benefits to the English; but of none more important than that which has communicated to the Anglo-Saxon writer a portion of the Teutonic earnestness and proud enthusiasm. Of all things injurious to literature, the worst is a shamefaced enthusiasm.

INTERNATIONAL BIBLE STUDY.

February 1, 1880. 1 *Peter II.* 19-25.

"For this is thankworthy if a man, for conscience toward God, endure grief, suffering wrongfully." The Apostle is speaking to Christian servants. They are to be subject to their masters with all fear, that is with utmost solicitude to please them; and this not only to the good and gentle, not only when their masters are kind and considerate, but when they are the very reverse of this. Because God has made much of us, giving his Son to die for us, and giving us unrestricted access to the throne of his glory, we are not to expect that men will make much of us. The servant is not greater than his master; and how was our Master treated by the people of the world? Because God makes so much account of us, it should matter little to us that we meet with inappreciation from man. The word rendered 'thankworthy' is in the Greek, the word for 'grace.' It here means 'commendable.' Are you treated unjustly? Do those who are over you show little consideration for your feelings and your interests? This gives you the opportunity of exhibiting some graces that could not otherwise have found expression. If you had no such treatment, your meekness, submission and love would have been without the tests that they require. The element of injustice ought not to make the trial harder, but easier; for you have reason to praise God that the thing is unmerited. For conscience toward God, fidelity towards Christ has required you to do something or to refuse to do something that has brought upon you the displeasure of your superiors. Well is not this just what the Lord led you to expect, the very day that you enlisted in his army? We can hardly please Christ without forfeiting the goodwill of man.

"Or what glory is it, if when ye be buffeted for your faults, ye shall take it patiently?" It is a good thing to take correction uncomplainingly; but inasmuch as it is due to us for our misconduct, there is nothing praiseworthy in this patience. A complaining disposition would simply be an aggravation of the offence.

"Even hereunto were ye called." When God called you by the Gospel, he called you to be the follower of Christ, in the path of self-denial and humiliation. The Gospel did

not say, Come unto me and I will give you honour among men, and incline them to treat you justly and considerately. It bade you save yourself from this untoward generation, and take sides with Christ over against the world.

"Christ also suffered for us, leaving us an example that ye should follow his steps." "If any man will serve me let him follow me," said Christ. "If we suffer with him, we shall reign with him." How the ranks of those who are called Christ's would be decimated, many times decimated, if this test were applied. And that it will be applied, is beyond question; for, "If any man have not the spirit of Christ, he is none of his."

"Who did no sin." The argument is this: If Christ our leader, who was altogether without sin, took patiently and uncomplainingly the outrageous treatment to which he was subjected, how much more should we, whose lives have been so far from sinless, take with equanimity the injustice that we encounter at the hands of our fellow-men? There was no guile in his mouth. Let us so follow him that there shall be none found in ours; and then, when called to suffer wrongfully, we shall rejoice at the privilege of being conformed to the Master.

"When he was reviled, he reviled not again." He was reviled; men bear with one another, even with a Barabbbs, a murderer; but when the Lord of glory was among them, they found no terms abusive enough to heap upon him. Does it then becomes us to be so very desirous to have their applause? Would it not be more honorific, if they linked us with Christ and gave expression to their dislike of him in their treatment of us? "When he suffered he threatened not." He had the same fulness of power that he had been exercising all along; how marvellously this enhances the self-denial of his submission. He would not put forth his power to alarm them, nor would he speak of a time when they should be made acquainted with his wrath. On the contraty he managed to bear triumphantly through all the sea of scorn and opprobium, that love which brought him from the skies and which poured itself forth in the prayer, 'Father, forgive them, for they know not what they do.' In like manuer let us see to it that we let not love go out of our hearts when men make themselves as ugly as possible in our eyes. Let us remember that Christ has power to transform them as he has transformed us, and invest them with his own divine beauty. "He committed himself to him that judgeth righteously." 23. The adversary would have been glad to make it appear that God had forgotten that he was Judge of mankind, and that the wicked were having every thing their own way. But Jesus knew that it was all right, even though the truth seemed to be crucified with him. He left his character in the hands of the Father, content that God should vindicate him in his own time and in his own way.

"His own self bare our sins in his own body." Already perhaps, when Peter was writing this, some were heard affirming that Christ himself did not suffer on the cross, but only a spectral similitude of him. But it was his very self, the very same Jesus that spoke to the winds and waves and they obeyed him. "On the tree." The cross was a tree, stripped of its fruit, leaves, branches and bark. Very different from the beautiful tree in the midst of the garden of Eden, that attracted the regard of Eve. 'Cursed is he that hangeth upon a tree,' said Moses, divinely prophetic. He was made a curse for us that we might be made the blessing of God to our fellow-men and shower fruits of paradise upon this redeemed earth. "That we, being dead to sins, should live unto righteousness." To believe on him is to be identified with him, so that we die to sin and to the world, and receive into our hearts the righteouness of Christ, giving us victory over temptation and strengthening us to overcome the world. "By whose stripes ye were healed." Not merely delivered from the guilt of sin, but delivered from a sinful nature.

"For ye were as sheep going astray." You needed to be healed of this disposition to turn aside to your own way. Thank God that there is healing for the backsliding disposition. "Are now returned unto the Shepherd and Bishop of your souls." The Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe all tears from their eyes.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MY DEAR FRIEND,—All who had the privilege to attend the daily meetings for prayer in the first week of this year, must have come away with hearts full of love and gratitude to the Father of our Lord Jesus Christ, that through His Spirit so many Christians of this city were drawn to attend them,—and that each denominational Pastor so heartily co-operated. This putting aside all Church differences, meeting on one common platform, forms a phalanx, which must shake the infidel world, and strengthen the cause of our dear Master.—It is by the united breath of prayer of God's children, that the windows of Heaven will be opened, and there shall be poured out a blessing, that there shall not be room in Bombay city to receive it; then it must flow to other places, like the holy waters in Ezekiel; they shall issue out, going down into the desert, and shall become a river that cannot be passed over.

But, we are reminded that we are to bring "ALL the tithes into the storehouse" of our God,—then let there be fruit unto holiness, and entire conseeration unto the Lord.

And now, dear friends in Christ, I earnestly appeal to you, not to allow the Blessing God has given us this first week of the year, in permitting us to unitedly come to the Throne of Grace, to pass away,—but let us carry out the solicitation to keep our armour bright (see Ephes VI. 18) and this is to be done in private as well as social prayer.—Bombay and this country all round need much united prayer. Shall we not have some fruit from the week of Prayer, by a weekly or fortnightly Union Prayer meeting—a union one in every sense of the word, that we may plead to our Faithful and Covenent-keeping God for His Blessing on the work in Bombay, and other parts of this Empire.

There is much work going on, but the results are not proportionate; simply because we are neglecting the Divine injunction "Put me in remembrance: let us plead together. I will yet for this be enquired of by the house of Israel to do it for them."

I would propose for your consideration, that we prayerfully consider the scheme for a weekly or even fortnightly Union Prayer Meeting in Bombay to be held on some neutral ground, central and convenient, at a suitable hour and day to be determined on, by the Members of the Evangelical Churches in this city, and I would in the name of our Lord and Master invite the sympathy and cordial co-operation of all in this necessary matter,—and I seek counsel as to how the scheme can be best carried into effect.

England and America can both powerfully testify to the glorious results arising from United Prayer Meetings (see the Meetings held before and at Moody's coming to London in 1875 and, the Fulton Street Prayer Meeting N. Y. &c. &c.)

The time to plead for this ruined and broken world is short. Soon will our pleading be changed into eternal praises, and if there can be a discordant note then, it will arise *only* that we did not pray and praise him upon earth. In the mean-time let us lay hold of Joel ii. 28.

Behold the throne of grace!
The promise calls me near;
There Jesus shows a smiling face,
And waits to answer prayer.

Of such unions, we way sing,
Sweet this hour of benediction,
When such unions come to mind—
When each holy heart-conviction
With the promises combined,
Tells of Meetings
By our God for us designed.

Yours &c.,
H. VAN HEYTHUYSEN.

January 1880.

NOTICES.

BOMBAY TEMPERANCE LEAGUE. A district meeting of the League will (D.V.) be held on Tuesday next, 27th inst. at 8 P. M. at the house of the Rev. C. W. Park, American Mission, Mazagaum. All are cordially invited.

REV. S. L. Baldwin D.D. Superintendent of the Methodist Episcopal Missions in Foochow, China, is expected in Bombay about the middle of next month and will spend some days here prior to his sailing for America, whither he goes as Delegate to the General Conference of the M. E. Church to be held next May, in Cincinnati, U. S. Arrangements are being made to have Dr. B. conduct the dedicating and opening services of the new Methodist Church on Grant Road, the time fixed for which is Thursday, 19th February. Friends out of Bombay desiring to be present on this interesting occasion are requested ts take note of this annauncement. Subscriptions towards seating and furnishing the Church are most urgently needed and all the friends of our cause are appealed to help us at this juncture. The seats will cost at the rate of about three rupees each.—Who will provide one or more? Please communicate at once with the Pastor, Rev. I. F. Row. Falkland Hall.

THE Bombay Missionary Conference proposes to hold a series of.

PUBLIC MISSIONARY MEETINGS

In the MONEY SCHOOL, ESPLANADE, on the 4th, 5th and 6th days of FEBRUARY, as follows:

WEDNESDAY, FEB. 4

7-30 a. m. prayer meeting.

8 p. m. missionary sermon, by Rev. R. A. Hume of Ahmadnagar.

THURSDAY, FEB. 5

7-30 a. m. prayer meeting.

8 p. m. evening service, with music and addresses.

FRIDAY, FEB. 6.

7-30 a. m. prayer meeting.

7-30 p. m. social meeting, with music and addresses. Tea will be served at 7-45. Tickets for this meeting, one rupee each, can be procured at the depot of the Tract Society.

PREACHING appointments for to-morrow: Falkland R. Hall 11 A. M. G. Bowen; 6 P. M. I. F. Row. Dean Lane Hall, Fort, 11 A. M. and 6 P. M., O. Shreves. Mazagon, 11 A. M. I. F. Row; 6 P. M. G. Bowen.

RECEIVED for the Grant Road church, from R. H. Rs. 50; from T. B. C. 20; Mrs. C. 5; Mrs. B. 1; Mrs. B. 5; by Miss M. 10; do for seats. 10.

RECEIVED for Christian Orphanage, Goolburga, from friend, Rs. 10; Hyderabad friend, 50; J. D. J. 1; Amecus Dei, 150; Friend in England, 60.

Request for Prayer. For a Christian labouring under a grievous nervous complaint, seriously hindering him in his studies.

Epitome of News.

SATURDAY, JANUARY 17.

—*Times of India*: "The Baroda festivities, after lasting for twenty-seven days, came to a close last night in a feast to the troops of H. H. the Gaekwar. Nothing like the long period of rejoicing that characterised this marriage festival has been witnessed in India for many years past, and nothing so costly or so curious has probably met the gaze of the contemporary traveller.

The tents erected for the State guests soon flowed out of the compound of the guest-house across the broad maidan beyond, and the guests for whom Chateau Margeaux was provided, even at breakfast time, were not only supplied with carriages and horses, and elephants and camels, but their very servants received a daily allowance of batta. The picnics, the races, the dances, the public dinners, and the lavish hospitality characterising everything will be long remembered, but probably the European guests, like the native, enjoyed the purely native entertainments the best. The cheetah hunting and hawking of Baroda are indigenous to the soil, while the sports in the arena have never yet been witnessed out of Baroda, and such a sight as the fête in the Public Park has never hitherto been witnessed at all. Here some hundreds of nautch girls, play-actors, acrobats, snake-charmers, sword-swallowers, contortionists, and wrestlers were gathered together from all parts of Western India, and amply supplemented from the Gaekwar's private corps of performers, to the delight of some thirty thousand spectators, themselves the most interesting spectacle of all. Imagine a month of days like this, and a month of nights, when the streets all looked like fiery serpents, when the sky was thick with hissing rockets, when everything bigger than a hovel was illuminated, and a fair idea is gained of the Baroda festival."

—Same; Jacobabad, 16: Yesterday there were festivities here on the occasion of the completion of the Ruk Sibi section of the Sukkur-Quetta-Kandahar Railway; 133½ miles of the line have been laid in 101 days, or 126 days from the date of the Governor-General's issuing instructions for the construction—a feat unique in railway making.

—General Roberts has issued a proclamation announcing the abolition of the Military Governorship and the appointment of Wali Mahomed to administer the Cabul district, including the city on our behalf.

The hostile Mohmunds who had crossed the Cabul River near Dakka, to the number of nearly 5,000, were attacked, defeated, and driven across the river by the troops under Colonel Boisragon from Dakka.

MONDAY, JANUARY 19.

—*Times of India*: "The long expected orders have been received at last from the Government of India that all the Bengal troops are to be withdrawn from southwestern Afghanistan, and that they are to be immediately relieved by the regiments of the Bombay army."

TUESDAY, JANUARY 20.

—The Rev. Dr. E. F. Hoernle, who was admitted to priest orders by the Archbishop of Canterbury on the 21st September last, has proceeded to Persia for the purpose of establishing a medical mission there.

—*Times of India*; Candahar, 17: A Ghazi was killed this morning while trying to stab a sergeant of the Engineers. A sapper split the Ghazi's skull with a pickaxe

Mahomed Jan, the notorious highway robber, who has been the terror of Southern Afghanistan for ten years, was captured on Thursday by the city kotwal after a desperate resistance, in which he was severely wounded.

A gigantic swindling by the principal purchasing agent of the Commissariat, a Parsee named Cowasjee, has been discovered. It is said that Cowasjee remitted Rs. 35,000 to India in two months. His pay was Rs. 200 a month.

—*Bombay Gazette*; Peshawur, 17: The projected railway to Jelallabad is cancelled. The line only goes to Jamrud. The staff sent is working on the Kohat line.

—It is expected that the Rajputana State Railway will be opened for traffic from Palanpur to Mount Abu some time in March next.

—By a curious coincidence, the London *Times* of the 26th December, in giving an account of the railway suspension bridge now being constructed across the river Forth at Queensferry, remarks: "Vast as the undertaking seems, there is every reason to have confidence in its practicability. The engineer is Sir Thomas Bouch, C. E, whose greatest achievement hitherto, the Tay Bridge, has turned out a splendid success—a success recognised and endorsed in the honour of knighthood awarded to him since its completion." Two days after these remarks appeared in print, the Tay Bridge collapsed, with the fearful catastrophe which has already been made known by telegraph.

—According to a telegram from Philadelphia Mr. Edison has discovered an effective, cheap electric light, which is a complete substitute for gas for household use. After fifteen months' experimenting he accidentally discovered that burnt paper is the best substance to use. He cuts from cardboard a narrow strip, shaped like an elongated miniature horseshoe. This is placed in a wrought-iron mould, which is heated slowly to a white heat, driving off all volatile portions of the paper which is then gradually cooled. The charred remains of the horseshoe are taken carefully out, and are placed upright in a little glass globe, the wires of the generating machine being attached at the ends of the horseshoe. The air being exhausted from the globe, it is sealed, completing a lamp costing about one shilling. This it is claimed, will produce a bright, mellow light, without flickering or pulsations.

—Among Thudwa Kunbis in Guzerat, marriages take place only at intervals of twelve years. The next marriage season is in May.

—The largest sewer in the world—the Milbrook, in the Twentieth and Twenty-fourth wards, New York—has just been completed. The sewer is two miles long, and empties into the Mott Haven Canal near the Harlem River outlet. Its dimensions are 125,158 cubic feet.

WEDNESDAY, JANUARY 21.

—Church M. Intelligencer; letters from Uganda; On Thursday 6th, Mackay, Pearson, and I went up to the palace to hear Mtesa's answer to our letter. Arrived at the palace, we found two coast negroes with letters and books for me from Mr. A. Smith, of Zanzibar, and Dr. Kirk, from whom there were also letters to Mtesa. First of all a letter was read from Said bin Salim, reporting that an Englishman, with a large caravan, had been attacked and murdered by Wanyamwezi near Unyanyembe, and all the loads lost, and we have too much reason to fear, from the account, that it is Penrose. Then a letter in Arabic from Dr. Kirk was read, in which he said that no Englishmen in Uganda came from our Queen, or had letters from the English Government. We at once said this was not true, and appealed to Lord Salisbury's letter; but the chiefs and coast-men began abusing us, and saying we were impostors, and Lord Salisbury's letter a forgery. We then appealed to Mtesa to stop them; but he would not, and said he believed Lord Salisbury's letter was all a forgery, because Dr. Kirk had said that no Englishmen here had any letters from the Queen, and also that we had only come here to cause trouble and disturbance. This we said was not true—we had come here at his own request, not to get money, but to teach and do good to him and his people. Then I asked for the packet of books which Smith had sent me, but the king refused to give me them, and said, they were his; so I appealed to Smith's letter which accompanied them, and they asked to look at it, so I handed it to one of the chiefs to look at, and he at once seized upon it, and said they would keep it till Mufta, who was away at Kagei, should return. To this I objected, and said the letter and books were mine, and it was stealing to keep them; but they refused to give them up, and demanded the rest of my letters, which I absolutely refused.

More unpleasantness followed, and then the court broke up, and we returned home.

7th.—We were much surprised to see the French priest come with a few of the King's slaves. He said he had got permission to come and see us, to get medicine. We gave him what he required. We had a talk with him, and he says the king is sending for the other three priests.

There is no doubt that we are in a perilous position; that our lives hang, as it were, on a thread. We heard to-day that the soldiers wish to kill us, and only waited the king's orders to do it. We are in God's hand!

The chiefs are really very powerful here. When a king dies, the election of a new one is made from among the young children born after he became king; three of the chiefs make the choice, and, if they do not agree, they fight over it. The king has very little land himself; and, this being the case, I wonder how it is they render him so much honour.

He does not let himself be cheated by the Arabs, but sells his ivory dearer than any one round his country; but ivory is coming fast to an end. They have to go further and further for it now. Any scheme to open up trade here should take this into consideration. Ivory will soon be all done. Even now a good deal sent down is half rotten.

The C. M. I. adds:

Although the receipt of this packet of letters, on October 21st, threw a dark cloud across the hopeful anticipations which had been awakened by the previous despatches, no one can read carefully what we have now printed without thankfully perceiving that the cloud has a very distinct silver lining. Even at the very worst—even if the Mission should have to be suspended for a time—let it not be forgotten that the Gospel has been faithfully and assiduously preached in Uganda for considerable periods during two years. Knowledge has been gained of the people and their language which will be most valuable in days to come; and that Uganda will in God's good time, be the field of a successful Mission we cannot for one moment doubt.

—*Bombay Gazette*: The G. I. P. R. Co. has just sprung a mine upon the Bombay Port Trust. It has issued a laconic notice to the public that after the end of the current month goods will not be booked to or from the Port Trust sidings at Carnac, Nicol, or Musjid Bunders. The traffic to and from these bunders is very great, and this sudden notification that it must cease and determine in ten days, was quite unexpected. It is difficult to see what the object of the company can be. The sidings were originally made not simply for the advantage of the Port Trust, but to get

traffic for the railway. The traffic was obtained, and now it is thrown up. Perhaps the motive for so apparently capricious a step may be discovered from the circumstance that the public is informed that all goods which arrive at the doomed sidings too late to be delivered there on the 31st inst. will be delivered at the Wari Bunder station. If the company can force a great quantity of goods by fair means or foul to the Wari Bunder station a good case may be made out for not giving up to Government the land adjacent to it, which it is legally bound to give up.

—Same: We learn that Desima Hykoop has filed an appeal from Mr. Justice Bayley's decision dismissing the suit brought by her for a dissolution of marriage against her husband, Colonel James Smith Hykoop, of the Gaekwar's Contingent, on the ground of adultery committed by him.

—The outbreak of cholera in Poona is subsiding.

—It is positively stated that Rajah Ram Mohun Rao was born in May, 1772.

—*The Indian Mirror*: The following hymn, translated from the Bengali, was chanted in the Brahma Mandir on the first day of our anniversary festivities:—Hear, all ye nations of the world, the glad tidings of the New Dispensation which from heaven unto the world hath descended in this age. Eternal is the personality of the Brahma whom angels cannot comprehend in their meditation, whose glory the Vedas declare. Most marvellous are His works and most varied His dealings with mankind. From century to century, from land to land, in accordance to his auspicious purposes, many a Yogi and Rishi, many a saint and devotee have dispensed the true religion. The ancient teachers of divinity, Shiva, Shuka and Janak, Dhruba, Prahlada, Nanak and Chaitanya, whose soul was the store-house of God's love, Vasudeva the teacher of Yoga, Shankaracharya, Sakya Muni, Moses, Jesus, and Mahomed from one holy family of saints.

This is but the beginning of the hymn, but it is enough. The ancient Romans would have had no objection to add Christ to their pantheon. The Brahma Somaj of Calcutta proposes a still greater degradation. It began by placing Christ in the pantheon of the "new dispensation" and proceeds to bring in one after another Shiva, Chaitanya, Mahomed and a lot more.

Thursday, January 22.

—*Times of India*; London, 21: The news of the Russian defeat by the Turcomans and of the capture of Tchikislar is confirmed. The excitement against further attempts of Russian invasion has been greatly intensified by the defeat. Fifty thousand Turcomans and thousands of Persians and Khivans are now united to resist the Russian arms.

—General Gough's brigade is getting comfortably housed in the Bala Hissar. The defences on the hills above are being rapidly strengthened. An excellent bridge has been thrown across the Cabul River by the 23rd Pioneers on the direct road from Sherpur to Siah Sang.

—At the late matriculation examinations, the Free Gen. A. Inst. passed 11 out of 20 candidates; the Robert Money Inst. 7 out of 12; the Surat Mission high School 5 out of 12; Ahmadabad do do 4 out of 11; Gen. A. Inst. 2 out of 8; Poona Mission Inst. 1 out of 7. Of the successful candidates 163 took Sanskrit as their second language, 47 Latin, 2 French, 2 Portuguese, 37 Marathi, 121 Gujarathi, 20 Canarese, 48 Persian, and 1 Sindhi. 317 were Hindus, 96 Parsis, 11 Europeans and Indo-Europeans, 11 Portuguese, and 1 a Muhammadan. 2 of the candidates sent up from the Bombay Scottish High School, Byculla, were girls, both of whom passed.

—A fire in Null Bazaar yesterday destroyed about Rs. 50,000 worth of property.

—*Overland Mail*; Jan. 2: The year 1879 has ended in storm, gloom, and disaster, consummating its calamitous history in a railway catastrophe of appalling magnitude. The year will be remembered as the year without a summer, the year of crop failures and commercial depression, the year of the anti-rent agitation, of the Cabul massacre, of the Isandula slaughter, of the Prince Imperial's untimely end; but it will be remembered even more distinctively by a vast number of people, who have not been bitten by failures or lost a friend in our military engagements, as the year of the Tay Bridge Railway calamity. The loss of an entire train, with every passenger and official upon it, is a thing hitherto unknown.

The Tay Bridge, two miles long and curved up-stream has connected Dundee by railway with the South since 1877. The Edinburgh train of eight carriages arrived at the station before the bridge at seven on the evening of Sunday, Dec. 28. A hurricane was then sweeping the rapid current of the Tay into a torrent, and causing, as it now appears, many persons to gaze in the moonlight at the thread-like structure of the bridge, ninety feet above the water, doubtful of its safety. What took place no one knows exactly. Those watching saw the train reach the high girders of the bridge, which were interlaced, then an extraordinary blast swept by, an appearance of fire was noticed, and then the train was gone. Later it was discovered that there was a gap in the bridge of a quarter of a mile—girders and all were gone; and apparently, the train presenting an additional surface to the gale, bridge and train were swept together into fifty feet of water. At first it was conjectured that from 150 to 200 persons were in the train, then that there were more; but a very careful estimate of the tickets taken brings the number down to about a hundred as the lowest estimate of the loss of life. One body, and one only has been recovered, and after considerable diving efforts the position of the train in the sand of the river has been ascertained.

An unsuccessful attempt to assassinate the King of Spain was made at Madrid on Dec. 30. As the King and Queen were returning from a drive, two pistol shots were fired at the carriage at the gate of the Palace. The first bullet passed close to the head of one of the footmen, but injured no one. The assassin was immediately arrested. His name is Francis Otero Gonzales, aged nineteen years, and he is a waiter at a confectioner's shop.

A fire at Boston, Dec. 28, has destroyed several large business houses there, including the publishing house of Houghton, Osgood, and Co., and has involved a loss of 1,000,000 dols.

—General Grant, replying to an address presented to him by a delegation of the Universal Peace Society, said that although he had been trained as a soldier, and had participated in many battles, there never was a time when, in his opinion, some way could not be found of preventing the drawing of the sword. He looked forward to an epoch when a Court, recognised by all nations, would settle international differences. He had found during his late travels that there was not the same desire abroad as in America for such a Court, and as regarded the Eastern Question, he thought it would be a long while before the nations concerned would consent to a settlement of their differences by arbitration. All the countries of Europe had been trading with the East, and each was naturally jealous of the other. General Grant, in conclusion, assured the society that he believed its mission would prevail in the end.

Friday, January 23.

—Latest telegrams from Kabul give no particular news except that reports from Logar are more satisfactory and matters are repoted quiet in the Laghman Valley.

—The Str. *Khiva* with English Mails left Aden for Bombay, Wednesday, 10 P. M.

—Deaths last week, 450.

—At Kunnaparati in Rumpa the rebels attacked a number of villagers, who were overwhelmed by the superior number of the enemy, and, according to a correspondent of a Madras paper, some of them were carried off. Three military parties were ordered to proceed against the rebels, who surrounded a small escort party under a havildar near Guru. Reports have since been received from the first party, who reached the place on the 2nd instant, to the effect that the havildar's party were found safe, though cut off from water-supply, and surrounded by a large number of rebels.

Selections.

AN INTERESTING EXPERIENCE.

Personal experience on almost all subjects possesses interest. We like to get at facts. We do not soon tire of biography, particularly if it be the story of people we know or of those who have made a considerable mark in the world. On this account we have thought that it would please many if we should set down here a brief narrative of the conversion of the Rev. Dr. William Butler, for many years a Missionary in this part of the country, the founder, indeed, of the Methodist Mission in North India, and since then employed in similar work, and with like marked success, in Mexico. We copy the story from one of our note books taken down from his own lips several years ago.

"For nineteen years I lived in a perfectly legal, self satisfied way; having been baptized, and being in the Church I supposed I was all right. [How many thousands more are wrapped in this same soulstupifying delusion!] I was brought up as a strict Calvinist and Antinomian, and had a horror of Dissenters and Methodists. Methodist was a general term of reproach for all who manifested any particular anxiety about their souls.

"One day a companion announced to me in a sneering way that a Methodist lady had moved into the neighbourhood. 'A what?' 'A Methodist.' 'What's that?' 'Why, one that knows their sins are forgiven, and they are approved of God. She is an invalid, and walks out early in the morning for her health, and distributes tracts, and speaks to every one about religion.'

"I had a great horror of all this and was determined not to fall in her way. But one morning as I was walking along I saw her coming. What was I to do? There was a high wall on both sides so I could not turn out into the fields, and I was too much of a gentleman to turn my back upon her. My mind was made up; I would step aside to the extreme outside, and give her the whole of the walk, and let her pass by. She came along, and when we were within a few feet she stopped and looked at me. She said afterwards that she was tempted to pass me by, she saw that I was one who might perhaps insult her or not receive it kindly, and she was somewhat inclined to pass me by. But then another thought came to her, no, I will speak to him. So she just stopped and looked at me. And I stopped. I could not do as I had expected, for though I was a sinner I was a gentleman. Then she came a little nearer and spoke, oh, so sweetly and gently, 'Good morning, young man!' It was a most pleasant winning voice. I said, 'Good morning!' Then she asked if she might speak with me. She knew well how to work; she had not only zeal, but kindly tact and wisdom. 'Young man, will you let me speak to you a few words on the subject of religion?' I was completely won and I said, 'You may speak just as much as you please.'

"She drew nearer, and for about fifteen minutes, not more than that, she spoke so sweetly, telling what the Lord had done for her and relating her experience. In that fifteen minutes I learned more of theology than I had

from all the sermons of those nineteen years. I learned that I was a sinner, that I had no peace with God, and was in danger. She had a long thin hand, wasted by disease, and as we parted she laid it on my arm, and said, 'Young man, I want you to give me your word of honor that you will seek the Lord, and do it without delay.' I looked her in the face, and said, 'I will.' And I meant it. Not next Sunday, or when I got home, but then and there.

"I went alongthrough a gate and into a field, and in a clump of trees I knelt down and gave myself to God. I did not feel peace for some days. But I kept praying, and trying, and labouring; and several had found relief under my labours before I did. But I heard that an American was to speak one day, and I went to hear. It was Dr. Durbin, then on his way to the East. 'The smoking flax I will not quench,' was his text. He took up the snuffers and snuffed the candle that stood on the pulpit. After he had got along a little way, he took up the snuffers, and a little puff of smoke came from them. 'There,' said he, 'Christ will not quench a spark of grace in your hearts, if it is no more than that, but will fan it till it becomes a flame that will fill you with the fire of his love.' That simple illustration was blessed to my liberty; and I was set free.

"I went around a few days after to the great Cathedral, and saw the altar, the candles, the confessionals, the pictures, &c. Standing on the steps as I came out, a noble matronly woman came after me, with the tears streaming down her face. 'What is the matter?' 'My child, I am weeping for my sins.' 'What have you done for them?' She had confessed, she said, and done all the penances, but, striking her broad bust 'it is here, yet.' 'Then, said I 'Three days ago I was just where you are.' She was all interest. 'What did you do?' 'I went and asked God that for the sake of what His Son had done He would forgive me.' 'Well?' 'He did it.' 'And do you suppose He would do it for me?' 'My soul for yours He will.' 'What shall I do?' 'Go home, go to your place of retirement, leave all these things, there kneel before God and ask Him for the sake of His Son Jesus Christ to forgive your sins; and *He will do it.*' I never saw her afterwards, but I fully believe the work was done. And this is the true secret of how we are to work upon the bigoted votaries of these Ritualistic Churches, present a warm, loving glowing experience."

There is no need that we add extended comment. We believe Dr. Butler is right in regard to working upon Romanists and others like them. Very rarely indeed is argument the best way. It is better to emphasize the points of agreement and close at once with their souls that they may be led if possible to apprehend how precious is the privilege of coming directly to Christ for a present, a free, and a full salvation. There is not one man in a thousand fitted to conduct or to profit by a discussion. But there are many who can tell of the change that faith in Christ has wrought in their lives, and almost everybody will be impressed by it.

We would commend also the faithfulness of the Methodist lady. What a joy it must ever be to her as he marks, either in earth or heaven, the career of William Butler, to think that she did not shrink from the cross and so lose that precious opportunity. There may be some near us all ready to yield to an earnest word. Let it not be unspoken.—*Lucknow Witness.*

AMERICAN WOMEN AT CHRISTIAN WORK.

BY MRS. MEREDITH.

A NOTE of what is being done in the United States by women, in the Lord's service, may edify others, as it has my fellow-traveller and myself.

First of all, we could not but observe how much more efficiently and readily ladies accomplish work of all kinds in that country than is usually done by women here of any class. Education and training fits them in a remarkable way for their duties; and when they are brought into Mission life, by the Holy Spirit's work in their souls, they become a much better organized force, and perform a greater amount of service than is attempted by us.

Women's Meetings and Conventions are wholly unlike anything we have here. They are assemblies of an orderly character, the carrying on of which is a regular science. The benefit of such parliamentary usage is that there is an immense amount of personal co-operation made practical. This machinery is applicable to both the temporal and spiritual branches of Christian work, and it is evident that it facilitates the unity of the spirit in the bond of peace, promoting refreshment of soul and physical capability.

We did not find that arrangement and system hindered the movement of the Holy Ghost in these labourers. His influences are not fettered by the drill and precision of those among whom He works. It is phenomenal that there is much spontaniety in the Lord's service, and that immediate action is the rule, when a Divine impulse is felt. The absence of conventionalities gives freedom to form societies, associations, etc., and to link by attachments of a Christian nature, those who are divided by social circumstances. This principle is acknowledged by us, but not so fully and freely practised as by our American sisters.

We attended many large gatherings of women, all of whom were representatives of various branches of work—delegates from bodies of Christians engaged in special labours, but not scattered about without a fixed central connection with others similarly employed. This fact we considered very instructive. The meetings acquired from it character and force. Prayer was definite and simple. The effort to embrace all the objects of the Christian Church on one occasion was not made; and, hence, there was concentration, and union, and hearty supplication, "with the understanding." These meetings filled us with desire to have some such in our own land. At one, 'Convention" we were present while the delegates elected a president and officers for a new term of years, and it was delightful to witness the loving spirit with which each took part in the movement. The retiring officials were tenderly treated, and the new most cordially received, and both earnestly prayed for. At this meeting a special time was given for seeking personal blessing, and united prayer and discussion was devoted to the objects of the various labours represented in the assembly.

This classified mode of action supplies a great want in the Church of God. It is obedience to the command, "Let all things be done decently and in order," and has the blessing promised to such conduct, for it bears much fruit, to the glory of the Master who employs these servants, in a remarkable manner.

Now, as to the work itself that is performed, we must say a word, as we have, about how they do it. Well-directed and well-maintained energy must accomplish much. The Temperance cause is prominent and triumphant through this, under God's blessing. It prospers marvellously. But with what strife is this awful evil vanquished! Pity for drunkards, and sympathy for their families, especially for the wife of a man who errs through strong drink, are everywhere visible, and this manifestation has an immense effect.

One longs to see more real disapprobation of intoxication in England. Our national sin will never be dealt with until we mourn in every household. It is worth while for every family to sit apart for a day, or even a week, to mark their sorrow and humiliation that so degrading a vice is raging in our midst. There is no use in contrasting whether England or America is the most given to this sin. We should emulate our Western neighbours in expressing our horror of it, and then we will stand on equal terms on the subject.

Pray God to bless and reward dear women who have given themselves to labour in this cause; but we are more interested in those who attend to Gospel ministrations only, believing that "The entrance of the Word giveth light;" and it will chase away the gloom of despair that drink has cast over all faces. Prayer for the conversion of drunkards is the weapon of victory, and it is not forgotten. Prayer-meetings flourish in all parts of the vast continent. This is evidence of life in Christian society. Women hold them separately, or unite with men without any restriction. Women's ministry is not, in any part of America, by any section of the Church, disregarded—by some it is authorized.

The call that is indeed stirring up American women is the Foreign Mission-field. For this they are preparing themselves throughout the length and breadth of the land. Colleges are sending forth their young ladies, families are giving up their daughters, and women are everywhere getting ready, with earnest desire to start whenever and wherever they are called to go. One cannot go about the country without feeling that they are on the eve of a mighty missionary movement; for "the Lord is with them, and the shout of a King is among them." They are the vanguard of the armies of women who are to publish His Word to the nations. "Our language has opened the door to all the countries of the earth, and we must go in, and let every one hear in their own tongue the wonderful works of God," said a student in one of the Ladies' Colleges; "so here we are learning languages for this purpose." The missionary girls in the classes of that seminary were graduating with honours in classics physics, modern languages, etc.—all that they may be able to teach the Gospel in heathen lands. They apply their cultivated intelligence in the intervals of study to the work of the household performing the details of the kitchen, laundry, and table, serving departments without the help of servants.

"Why do you engage in these handicrafts?" was asked of a lady who, with delicate hands, was operating on her finery in the ironing-room. "Oh, just to be able to manage such things when I get to my station, at the mission. I must teach women's work to the natives. It will be my share of the Gospel service to train them to cleanliness, and give them *our habits.* I believe our cooking and washing please God, when they do good to those about us, and show our love to them."

The dear girl's simple answer did good as she spoke! There was something very touching in witnessing the energetic manner in which these ladies administered the meals in the great halls of their colleges.

The food, which was always excellent, was carried to and from the tables with as much grace and dignity as if the bearers were guests at a banquet—no *gêne,* nor awkwardness were seen, and the service was done in an easy manner, and was accepted by those waited on in the same unconscious style. To unaccustomed eyes the whole had a fine effect. When a troop of ladies carrying good cheer came through the tables, and deposited their burden, with pleasant looks, the procession was altogether beautiful, and not less so when they rose and removed the empty dishes and soiled plates without confusion, suggesting even greater ability and self-denial than the previous act of their servitude. If these labourers carry with them to their missionary life the art of making a dinner of herbs entertaining and delicious, they will help their Master's work in an important direction.

It was a novel sensation to be waited on by ladies in one's bedroom, and it was extremely agreeable. In the great colleges where we visited this was always the case. Our chamber-maid was a "sophamore"; as a "freshman," it appears, she would not have had time

for the necessary housework. We were anxious to spare her trouble, but it was not permitted. She took pleasure, and no little pride, in her office, and did it with refinement and grace. Comfort and prettiness abound in these apartments where these servants bear rule. "I mean to make my Mission-home attractive," said a graduated lady. "Whatsoever things are lovely commend my blessed Master. We must have our homes of 'good report' among the heathen."

The art of teaching is much studied in the Christian Colleges for women; and it is much practised in the United States. More than two thirds of all the public school teachers of both boys and girls are women holding qualifications higher than the men who hold such appointments in this country; and a very large number of these teachers are graduates of the *distinctively religious* colleges. The principles of these institutions make it one of their objects to send decidedly Christian girls, with missionary spirit, to such work. The result is, not the injudicious interruption of literary study for the promotion of special spiritual effort, but the steady testimony of life and conversation which wins to Christ with a mighty power.

We heard of a prayer-meeting, in which every particular of a teacher's work was laid before the Lord for an offering to be consecrated to His use; and of the result in a wonderful power of God unto salvation, being manifested in the school, though no "address" nor especial effort had been made. The evidence of this was seen in the increase of attendance at Sunday-schools in the district.

Let us praise the Lord for the progress women have made in America, in their work and service unto Him!—(*Word and Work*).

FLUDE, THE BANDSMAN OF THE 22ND.

Amongst the early conquests of The Salvation Army in Leicester is one who says: "If there were no other specimens but myself of the work of the Salvation Army I am one. I was a rebel against God, against the clearest light and knowledge. I had been a leader and taken my place in the pulpit, and was one of the foremost in erecting a chapel; but through the improper conduct of a minister, I fell beneath an old evil habit, and wandered in sin for nine years. I spent a fortune. I had once £10,000, a carriage, and servants. I went in for the world. I went in for pleasure; but there was always an aching void in my heart which the world could not fill. I never put my head inside a chapel, nor read a chapter in the Bible all those years till The Salvation Army came to Leicester.

"It was in Russell Square that I was attracted by hearing Captain Cadman tell how the Lord knocked him down in the open-air. Thinks I, 'That's a strange statement. If God can save such a man as that can He not save me, a poor wretched drunkard?' I went next Sabbath, resolved to follow them to the Warehouse, and I got as far as the church; but then I turned back. I listened in the square again, and again followed, but again turned coward at the very same spot. I went the next Sabbath, and said 'I will go;' but stopped again and asked myself, 'Now then lad, you never were a coward in your life before, were you?' I went in, and God saved me that very day. I had been used to have a lot of drink, and after drinking all day I would take a drop of whisky; but I said 'I'll give all up," and God set my soul at liberty."

Ever since that time this man has been one of our foremost soldiers in the town. Five months since whilst marching through the streets singing one Sunday morning, the corps encountered a tall strong man under the influence of drink, who, with his shirt sleeves rolled up and his breast bare, came rushing towards them threatening to "do for" somebody. As the procession swept on, without regarding his threats, he followed them up to the entrance of the Warehouse, where the brother just referred to began to talk to him, and beg him to come inside.

"I'm a pretty fellow to come in like this!" he said.

"You're just the one we're after," was the reply.

"Am I?" he asked, wonderingly

"Yes, my lad, you are; go in and take the front seat."

"What! go in as I am!" "Yes, of course." And very soon the poor drunkard, in his rags, was sitting just in front of the speakers, who naturally made him an especial object of notice, and prayer, and effort. Before the service ended he was to be seen sobered and thoroughly in earnest, seeking mercy, which he went away rejoicing in. It turned out that he had been earning a living to a large extent by playing his bass viol in public houses. Of course he had to give this up at once, and he became a very useful helper in the services, playing the same instrument to attract old friends away from the public house, which had formerly been used to draw or to keep them there. In hard times it was not always easy to obtain a livelihood, and once when he was all but starving, he was offered ten shillings to play his viol just one evening, for some party. But he stood firm, and rejoiced, to make others glad in the service of the Lord, even in the days of sorrow.

Three months after his conversion we held a Council of War at Nottingham, and Brother Flude was able to come at his own expense, bringing his viol, to take part in the services of Saturday and Sunday. The gladness of his beaming face, and of the few words he spoke now and then, added, as well as his music, to the general enjoyment. But as he had to be at his work by six o'clock the next morning, he left Nottingham by the one o'clock train on Monday morning. Arriving safely at home, he had only time or a little conversation with his wife, when about four o'clock he was suddenly taken ill, and almost immediately expired. He is saved; and the thousands of the comrades in the Salvation Army who survive, mean that by the grace of God, millions more like him shall be.

Miscellany

—Rev. Joseph Cook's Lecture, Nov. 17.

"I might cite here documents to show what the theory of the Romish hierarchy is as to education. I might quote the Syllabus of the Pope, of which all the clamor of ecclesiastics in every part of the world is only an echo. But I prefer higher evidence than official documents. I open the pages of the continents. I point to the spots where Romanism has had undisturbed power for centuries, and in the darkness which gathers upon them I find the proper warning for any republic which, like ours, has in it 6,000,000 or 8,000,000 of Romanists, over whom a foreign hierarchy asserts power.

"'What have you done?' I say to this hierarchy. I am not assailing the laity of the Romish Church, for I have great sympathy with their efforts to escape from the clutches of that historic power which has eclipsed the sun itself in the human soul, and the sun of modern civilization in so many fair portions of the globe. But I say to this hierarchy that they must stand before the bar of public opinion, and be judged by the outcome of their prolonged endeavors, in Canada, in Mexico, in Ireland, in the States of the Church. *A most careful statistician* told me at Rome that when Victor Emmanuel took possession of the Seven Hills the darkness of the population of the States of the Church, in the matter of illiteracy, was greater than the darkness of the population of Spain.

"I pause here to emphasize the terrific power of the confessional in the Romish Church over women, and over men of little education, brought up from their youth to believe that the Romish is the only infallible Church, and that out of it there is no salvation for the soul. There is a custom among the robbers of Italy requiring that when a new confederate is brought into a gang of thieves he shall load a pistol, hold it before a crucifix, and *fire it at the figure of our Lord.* It is supposed that whoever has the audacity to do that will not hesitate to take the life of child, or spouse, or parent.

"Now when education and a deep religious temperament, and much intercourse with ecclesiastics, and none at all with their critics, fill a woman's soul with that beautiful flame of Catholic devotion which we revere so much in many Catholic works—'The Imitation of Christ' is a Catholic book read by all Protestants—when a woman, with a heart like that of the author of that famous volume, is asked to send her child to the parochial, or else incur the anathemas of the priest whom she regards as the representative of a power at Rome really standing in God's place on earth, we find the woman's soul tested as that of the Italian thief is tested by the requisition to fire at the crucfix.

"Rather than do that, woman's heart will often flame up here in the United States, and defend even a narrow Vatican hierarchy; and I shall not think less of the Romish laity if vast masses of them, with their past education, stand by the extreme doctrines of their priests. Those who have just been imported to our shores are under the control of the hierarchy. You are asking that all women shall have a vote on matters of education, and for one I indorse your earnestness in that particular, and am glad that Massachusetts has given to all women the right to vote on questions concerning education.

"But here are the multitudes of Sisters in the Romish Church. They are under the control of the hierarchy, and the question is, whether we can safely widen female suffrage as long as the broadening of it in Roman Catholic female circles means little more than *the enlargement of the power of the foreign priesthood?* I think I am not altogether wild in standing on Edmund Burke's doctrine, that wisdom can be attained only by experience in these large, novel matters, and that we cannot very accurately theorize in advance concerning the results of so radical a change as female suffrage."

—The Death of a Whole Ship's Crew is Reported by Captain Packham, of the brig Westmoreland, which arrived at New York, November 29th. As the Westmoreland was leaving Jacmel, a vessel was towed into that port, which had been found drifting about helplessly. All her crew were dead. In the cabin lay the dead bodies of the master and his officers, while the forecastle berths contained the decaying remains of the sailors. They had all been taken sick, and had apparently been unable to render one another any assistance. The disease which had desolated the vessel was *Black Fever.* That vessel, with its ghastly burden, is a miniature of what this sin-stricken world would have been had not God so loved it as to have given "His only begotten Son, that whosoever believeth on Him should not perish" (John 3: 16.)

TELEGRAPHIC NEWS.

London, January 15th: The Cunard Line is organizing a service of steamers to run between Liverpool and Bombay. The first steamer will start for Bombay on the 14th February.

16th: In a speech made by Mr. W. H. Smith (First Lord of the Admiralty) at Sutton yesterday he said that the policy of the British Government in Afghanistan was embodied in the Treaty of Gundamuck. He disavowed that Government had

any intention of annexing Afghanistan, but recognised the necessity of our holding certain positions. The people of the country, he said, would be governed by their own Sirdars.—A memorial to the late Sir Louis Cavagnari is to be erected in Christ's Hospital.—OBITUARY.—Major-General Scudamore.

Cairo, 16th: The Egyptian Budget has been published, and shows that the revenue amounts to £8,500,000, of which £4,500,000 are available towards the payment of the Egyptian debt. The report of the Controller-General of the Public Debt fixes the rate of interest at four per cent. rising to five per cent. The Moukabala Tax is abolished, and all debts prior to the year 1880 are to be settled by liquidation, which will be subject to the sanction of the European Powers. The tribute to the Porte is the first charge on the revenue.

Berlin, 16th: The *North German Gazette* publishes a semiofficial statement that Germany respects French independence, avoids interference in the internal affairs of France, and is desirous for general peace.

Vienna, 16th: A nobleman has nearly killed an editor of a journal in a duel at Pesth, where riots are taking place nightly against the Club nobility, and in which several have been killed and wounded.

St. Petersburgh, 16th: The *Invalide Russe* contradicts the statement that Russian troops are being concentrated on the German frontier, and adds that the strength of the Russian Army at present is below the peace footing.

Paris, 17th: The programme of the new French Ministry includes the Ferry Laws, and Bills relating to the Press, elementary education, and reforms connected with the Magistracy.

London, 17th: It is reported that the Turcomans have defeated the Russians at Tchikislar, which place the Russians abandoned and retired to their ships.

St. Petersburg, 17th: The Council of the Russian Empire is at present discussing the question of the introduction of Municipalities into Russia.—The *Invalide Russe* announces that further reductions are being made in the Russian army, and other pacific measures are reported.

London, 19th: It is expected that Her Majesty the Queen will open Parliament in person next month.—It is rumoured that the Russian General Tergukasow has announced his intention of resigning his command.—OBITUARY.—The Duke de Gramont.

20th: The Hon'ble E. Stanhope (Under-Secretary for India) in a speech made at Hackney yesterday, said that the financial position of India had improved, and that he regarded the Budget without apprehension. He believed the surplus revenue of the current year would cover the Afghan war expenses and the charges in connection with the new frontier railway.—The *Times*, in a leading article on the subject in to-day's issue, supports Mr. Stanhope's views.—It is reported that Russia has offered to withdraw her troops from the German frontier at the desire of the Austrian and German Governments.—Disturbances have broken out amongst the Kazan Tartars on account of the taxes, but the rising has been suppressed, seventy arrests having been made.

21st: The *Standard* publishes a telegram from St. Petersburg expressing an opinion as to the possibility of the British occupying Herat in order to Prevent a Russian advance on Merv.—The serious defeat of the Russian by the Turcomans at Tchikislar is partially confirmed.—The Home Rule Members of Parliament have resolved to prevent the work of the House of Commons next Session unless attention is given to the condition of Ireland.—The Banda and Kirwee booty case comes on again for hearing on the 28th January.—OBITUARY.—M. Jules Favre, the renowned French statesman.

Constantinople, 21st: The *El Jawaib*, in a leading article, advises the selection of a Prince from the family of the Grand Sherif of Mecca as Amir of Afghanistan, who would be respected by the people as a descendant of the Prophet and would serve British interests better than anyone else.

London, 22nd: A frightful colliery explosion took place yesterday at Leyceff, near Stafford, in which from seventy to ninety lives were lost.—The Home Rule members of Parliament have voted a motion of sympathy with the Irish peasantry, proposed by the O'Donoghue, and have resolved to adopt an independent attitude in Parliament.—Mr. Vamlery suggests that the British Government should annex Kandahar and revise the Treaty of Gandamak.—The *Standard* publishes a telegram from Berlin stating that the Russian Government is augmenting its garrisons in Central Asia, and that a division of Cossack cavalry at Orenburg is to proceed to Tashkend.

PASSENGERS SAILED.

Per P. and O. Str. *Zambesi*, 17:

For Southampton.—Mr J Newson, Mrs J L Taylor, Mr A Menist, and Mr Petit.

For Brindisi.—Major L W Taylor, Mr D D Cama, and Mr H D Cama.

For Suez.—Lieut C E Swaine, and Col I P Turton.

PASSENGERS ARRIVED.

The Str. *Sumatra*, 19:

From Marseilles.—Mr W E Hunt, Mr A A Cohen, Mr and Mrs Cohen and one servant.

From Genoa.—Mr Williamson, Mrs Williamson, Miss Williamson and one lady and one gentleman, Major Gen. Fitz, Mrs Fitz, Mrs Ceresa di Bon Vallaret, and Mr Minagett.

From Naples.—Five Rev Gentleman and Fillips Vapini.

From Suez.—Mr A St Mantin.

Per P. and O. Str. *Bangalore*, 21:

From Southampton.—Mr S Freebrough, and Mr Littlewood.

From Brindisi.—Mr and Mrs Macdonald, Mr W Young, Miss Forsyth, Lieut Col Clarke, Mr C Cruickshank, Mr G E Geddes, Captain Clarke, Col Barton, Mr Boyd, Mrs Green Mr J R Randall, and Mr R P Francis.

From Venice.—Mr and Mrs Brandreth, Mr C H Croudase, Col and Mrs Mignon, and Dr W Schlich.

From Suez.—Mr Farwell.

Per Str. *Castalia*, 21:

From Liverpool.—Mr and Mrs J Boyd, Mrs Dewar and 2 children, and Surgeon Francis Jones.

Domestic Occurrences.

BIRTH.

HOLLAND—January 7th at Lanole the wife of Mr. S. S. Holland of a son.

MARRIAGE.

CRAWFORD—MACKENZIE—January 20th, at Ahmednagar, by the Rev. G. B. Streeten, C. E. Gordon Crawford, Bombay Civil Service, Surrey, to Alice Luscombe, eldest daughter of Surgeon-Major M. M. Mackenzie, Bombay Army.

DEATHS.

KIRKMAN—Jan. 14th, at Nagpur, Charles Kempton Kirkman, Esq., C. E., aged 42 years.

HOLLAND—At Lanoli January 15th Samuel James infant son of Mr. and. Mrs. S. S. Holland.

"BOMBAY GUARDIAN."

Subscriptions received from 17th to 24th January 1880.

W. A. Blunt, 29th February 1880, Re. 1; W. Carroll, 29th February 1880, Re. 1; G. J. Catley, 31st March 1880, Rs. 1-8; A. P. Payne, 31st March 1880, Rs. 2; T. D. Dinwiddie, 15th April 1880, Rs. 7-10; Rev. J. Parsons, 10th May 1881, Rs. 7-10; J. Crummy, 30th June 1880, Rs. 3; J. D. Wilson, 30th June 1880, Rs. 3-13; Mr. J. Loker, 8th July 1880, Rs. 4; Rev. Ira B. Richards, 31st December 1880, Rs. 7-10; Rev. Northrup, 31st December 1880, Rs. 7-10; H. Todman, 14th December 1879, Rs. 2; Dr. James Somerville, 31st December 1880, Rs. 7-10; E. Thurston, 31st December 1880, Rs. 8-4.

Advertisements.

Change of Address.

All orders for

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And any of our Books, Periodicals &c. may be addressed as follows:—

W. T. GLADWIN,
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A small house or suite of rooms wanted.

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SATTARA DISTRICT.

The Rev. Albert Young desires to announce, that he has taken "Enfield," and is making accomodation for a large number of Boarders.

The New Session begins Jan. 5th 1880.

BUILDING FUND
FOR
YOUNG MEN'S

COFFEE ROOM, READING ROOM & HALL.

PATRON

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